

Difficulties of Christian Union.

There was a conference of pastors of various denominations at St. Paul's Methodist Church, in New York, one night last week, to see if a union of Protestants could be agreed upon. Rev. Dr. Bacon sent an essay that was read by his son. He thought Christian union one of the most feasible things in the world. The Congregational platform was large enough for all creation, and all the sects had to do was to come on to that platform and all would be one. They could not give up infant baptism, and so could not be Baptists; could not give up the right to ordain their own ministers, therefore accept the Episcopacy; could not give up the independence of the churches, and therefore, could not be Presbyterians. But all these could become Congregationalists easily. Dr. Vermilye represented the Presbyterian and Reformed Dutch element. He regarded his sect as holding the middle ground between the extremes of Congregational independency and Episcopacy. He stated distinctly that it was folly to talk about Christian union while the Baptists excluded Christians from their communion table because they were not immersed, and Episcopalians excluded ministers from their pulpits who were ordained by a Presbytery. Dr. Western spoke for the Baptists; he said the basis of Christian union was: "One Lord, one faith, one baptism." One Lord and one faith they already had. Now let all have the one baptism—in other words, become Baptists—and the union would be complete. He said it was no part of the duty of Baptists to sacrifice their views on that question. Bishop Cox represented the Episcopalians. The feebleness of the Protestant Church consisted in its being in squads and not an organized army. The only basis of union was the church organization known as the Episcopalians. As the Congregationalists insisted on their notions as the basis of Christian union—is Dr. Vermilye said that if to be one all must stand on the Baptist or Episcopal platform "it never would be done"—as the Baptists refused to yield immersion, and the Episcopalians ordination by a bishop—the impossibility of a further union than now exists was demonstrated—and the convention adjourned.—*Nat. Intelligencer.*

A late Washington Chronicle, government organ in Washington, has a leader, headed, "Let us have a true Peace," in which it has the following remarks:

"The idea of expelling the rebellious population from the country, and of dividing up their lands among the soldiers, white or black, is a monstrous barbarism, the offspring of cupidity, and has as little affinity with patriotism as it has with the spirit of Christian philanthropy. A wise and beneficent government will not, and cannot, afford to tolerate a spirit of proscription which, while it may gratify the avarice of individuals, will nurse the seeds of discontent, and necessitate the maintenance of a large standing army to prevent future revolts. All history abounds in examples full of warning on this head."

The Chronicle adds:—"A triumphant party must and will avoid the fatal policy. We must not suffer the spirit of liberty and patriotism to be prostituted to serving the base purpose of serving the ends of the avaricious and cruel. Humanity, patriotism, and a regard to the mere economy of administration, all alike call for a policy of generous forgetfulness of the past."

John McKinney, a Southern sympathizer, confined at Memphis under the military order of Gen. Roberts, for the non payment of a debt of \$7,000, due Northern parties, was turned over to the civil authorities recently by General Washburne upon habeas corpus, and was released yesterday by the U. S. Court upon the payment of costs. It is said he will commence a suit against Roberts for false imprisonment.

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